WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF, THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. IV.—No. 40.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, OCTOBER 2, 1827. [No. 170.

Communications.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*No. XIX.*

"*To every thing there is a season.*"

MR. EDITOR—It is not enough for the preacher to pursue the direct method of sermonising. The themes which he employs should be those which are of the greatest importance, and which have some kind of reference to existing circumstances. Elihu seems to have been fully aware of this; and he is doubtless right in supposing that the field of pastoral visitation, occupied in the spirit of watchfulness and prayer, will do much towards suggesting the required themes, and furnishing hints for their developement. Much, however, must still be left to the judgment of the preacher, who, as a fallible being, is continually liable to err.

As to the whole field of doctrine and duty, it may truly be said, that "to every thing there is a season." There is a time for general systematic instruction, and a time for intreaty, warning and admonition. There is a time for rebuke, and a time for consolation; and there is a time which often occurs, when the preacher should come forth with the trumpet of alarm, to excite the sleepers every where around him, to arise and call upon their God. The how, the when, and the where, are not so readily ascertained; for even good sermons, when preached unseasonably, will sometimes lead to disastrous consequences, though the preacher and the hearers may remain ignorant of the circumstance.

In general, it may be said, that where a people have been exposed to the influence of infidelity, they should be addressed on the evidences of christianity. When they are ignorant of the doctrines, they should be thoroughly instructed in the fundamentals of the gospel. Where there is affliction, penitence, and brokenness of heart, there should be the giving of consolation. Where errors of a vital tendency are prevailing, these should be assailed and eradicated. Where vice, stupidity, or a worldly spirit prevails, the terrors of the Lord should be faithfully presented; and where the whole field of a clergyman's labours presents little else than the mere drought of systematic orthodoxy, accompanied by spiritual blindness, carnality, and a general *exterior* aspect of christian influence, there, in a special manner, should he be found to cry aloud and spare not. He should raise such a note of warning, as to cause even the rocks to tremble; for if there are any circumstances on earth that call for energy, decision and pungency in a preacher, they are such as these.

Individuals, I know, are not wanting, even among clergymen, who look upon such a scene as I have described with far different views. Eyes have they, but they see not the barrenness and desolation. Ears have they, but they hear not the discordance between principles and secret practices. Their people are well indoctrinated; as sound in speculative faith, perhaps, as the grand adversary himself; and here they are waiting in the depths of carnal security, for the Lord to appear and bestow upon them the gift of spiritual life. Subscribing to the tenets of orthodoxy, they are thought almost to have become Christians. They seem to be the very "best of unbelievers." The preacher imagines that his own work respecting them has been almost completed. If he can but keep them where they are, secure from the inroads of error, vice and dissipation, he continues to look upon the result of his labours with satisfaction and complacency; and pursues, year after year, the same systematic details and speculations.

I am very far, Mr. Editor, from undervaluing sound doctrine. I think with Elihu, that it is the very life-spring of the christian system—the foundation of all true religious influence. At the same time, I cannot but deprecate from my inmost soul, such a superficial state of things as has now been described. Look at the preacher, as he comes forth to put his hearers to sleep, with his familiar, formal, and drowsy didactics. He details in abstract, for the five hundredth time, the nature of faith and repentance; describes the difference between the two graces; and distinguishes true exercises from those which are false. All this was previously understood, and readily anticipated. If he tells them that faith and repentance are things of urgent necessity, they had expected this as the next regular head of discourse: And if the preacher at length closes his formal address with a few words of special application, this also was to have been expected as a customary thing—a sort of finish or peroration: And at worst, the hearers will recollect that they have long *been waiting for the Spirit's influence with all due patience and resignation.* The discourse is ended, and all are pleased—the preacher with the style or manner, and his hearers, with their own good taste in relishing his orthodoxy.

Look again. The preacher has chosen one of the most interesting of all subjects—nothing less than that of *disinterested* benevolence. Will he do justice to it? People who are lukewarm and carnal, can more readily theorise about disinterestedness, than call it into exercise, and practise upon its dictates. The first thing to be done is, to show the well known meaning of terms; the second, to present the most obvious discriminations; and the third, to exhibit perfectly, in "a dry light," the duty of esteeming every object according to its own specific value in the scale of being. Of course, there is but very little real benevolence in the world; and it cannot be expected the hearers, in their present state of imperfection, will have much of it; and the little they do possess must be carefully distinguished and separated from all animal feeling. The social affections, too, are so nearly allied to selfishness, that the possessor of them must be continually checking and reining them in, for fear of mischief. Gratitude, also, is liable to be selfish, and there is in reality so little in the world, that Christians cannot expect to exhibit much of it. Complacency, too, is apt to be accompanied with selfish personalities. The Christian, on the whole, has but a few sparks of genuine feeling; here and there, as it were, a little sensible glow or kindling of emotion. Any thing beyond this, must in all probability savour too much of human sympathy and human affection. Such a preacher, so far as he goes, perhaps, draws his distinctions with accuracy; but he dwells on certain points so disproportionately, and withal betrays so much of cool calculation and frigidity, as necessarily to lead the minds of his hearers astray, so far as feeling is concerned.

Now, that faith, and repentance, and benevolence, are important fundamentals—that they should be frequently explained and discriminated from all counterfeit graces, no one who really believes the bible can pretend to deny. There are doubtless seasons and circumstauces, when the very simplest forms of the didactic are necessary. There should be line upon line, precept upon precept. Even such preaching as I have described, if it were dignified with more feeling and spirituality, might be called for, where the people are very ignorant and greatly prejudiced. Yet when people have been made to understand the doctrines and duties of the gospel, the preacher has something else to do besides repeating explanations, if he would clear his garments from the blood of souls. He has to *stir up* the minds of Christians, by way of remembrance, exhortation, or reproof. He has to expostulate with sinners; to beseech them in Christ's stead to be reconciled to God. He has to proclaim the day of *vengeance*, as well as of reconciliation; and wo be to him if he withhold any part of his message, however ungrateful it may be to the carnality of his hearers.

The preachers whom I have in my eye, Mr. Editor, may in some respects be conveniently divided into two classes. Those of the first class have a peculiar antipathy against *human sympathy, animal feeling, rashness, indiscretion;* and are exceedingly jealous of every emotion which assumes the character of warmth or ardency. They would have every thing of a religious nature, as calm and quiet as the sepulchres of the dead. Should they at any time see the least shaking or noise among the "bones of the valley," which are "exceeding dry," they would hush them to rest and charm them to silence, by the *harmonious accents* of orthodoxy—or failing in this, they would readily effect their object by raising a warning note against spurious revivals of religion. Examples enough are at hand. Testimony is abundant; and no doubt it is sufficiently creditable.

I pity clergymen who are under the influence of such a delusion as this; and while I pity, I must also blame them. Far be it from me to measure the extent of their delinquency, or to withhold from them generally the hand of christian fellowship; for alas, all flesh is as grass. It is not in vain man that walketh to direct his steps. It must be acknowledged also, that the things for which these men entertain so strong an antipathy, have been often the occasion of immense mischief. Nevertheless, the passions cannot be annihilated; and such attempts to scourge them into pure, discriminate subjection, however desirable in theory, must necessarily continue to fail in practice while the world stands. I pity such clergymen. The impenitent under their charge are still more to be commiserated. Their boasted orthodoxy is altogether superficial. It is desirable as far as it goes; but extending no farther, it serves only as food for self-deception. It blinds the mind, hardens the heart, and steels the conscience against conviction. The case of such a people with such a pastor, is even more deplorable than that of the ancient scribes and pharisees. *They* were *grossly misinformed: these* have completed a *regular course of christian education;* and should seem therefore to have little or nothing more to learn through the future efforts of their preacher. They are bound down by the strong devices of the adversary: and continuing under such a uniform course of means as has been described, there is more hope of errorists—I had almost said of the very heathen themselves, than of such a people.

Clergymen of the second class abovementioned, differ from those of the first, by possessing the same antipathies in a less degree, and by relinquishing them in some measure, in seasons of revival. These clergymen are aware of the importance of revivals, but do not recognise the exact length and breadth of human instrumentality, which is usually employed in their promotion. They are in the habit of referring revivals directly to the sovereign pleasure and secret purpose of God; are always waiting to have them sent down like showers from the heavens; and are willing to labour hard during the brief period of their continuance, and to overlook also, for the time being, much of human imperfection. Still they are rather jealous of human instrumentality. Their maxims of prudence are graduated too low for a very powerful work. They feel it their duty to manage in such a manner as to keep down the general excitement; and though they suspect it not, they are often found to give a direct check to the revival, which they are anxiously watching, lest it should become spurious through bad management. They regard the work with comfort, as it increases; but at the first indications of a decline, they calculate almost with certainty that it is drawing to a close. They begin in earnest to relinquish the meetings, to relax their efforts, and to act as if they really desired to see things restored to the condition they were in previous to the revival. The good work commenced, indeed, by a humble confession of barrenness and delinquency; but the circumstance seems almost to be forgotten at the close. The work is viewed in the light of an extraordinary occurrence; and there seems to be a latent persuasion, that when it is ended, every thing *as to the application of means* should revert back to its former state. Prayer meetings, conferences, religious intercourse, preaching—all must settle down quietly and pleasantly, upon a level which is but a few degrees above absolute formality. There is still, for a time, some seriousness—some rejoicing over conversions which have taken place; but withal there is a growing disposition to find fault with preceding measures, to apologise for former earnestness and activity, and to be disgusted with every thing which offends against the strictest principles of refined taste.

Were clergymen of this class to be arranged in subdivisions, they would exhibit considerable variety of character. Some there are, who decline so far at the close of a revival, as never afterwards fully to recover themselves. Others there are, who witness two or three partial revivals during the course of thirty or forty years ministry. Some, again, are so anxious to labour during the "*shower*," as to pass all ordinary bounds of discretion for the time being, and afterwards to do penance, by going as far into the opposite extreme of formality.—Others, again, carry so much formality and precision every where about them, even in times of the greatest excitement, as to offer no small hindrance to the progress of the work. The whole class I am now considering are really the friends of revivals; yet it may often be a question, perhaps, whether the management of an individual, taken *as a whole*, does not offer as much hindrance as help to the cause. This is a serious charge, Mr. Editor, but I have not presented it without due consideration.—Consistency is a sterling trait in a clergyman's character; and if he is at one time seen encouraging measures—at another condemning them; and at another still, resorting to them as things of necessity, which are again to be set aside—he must see to it, that for all these apparent inconsistencies there is a satisfactory solution. I do not say that there should always be a uniformity of measures. Far from it. My motto, even here, shall be with suitable limitations, that "to every thing there is a season." But there are certain common things of dull formality, that should never be embraced in the specification; and there are various other common things, which are seldom seasonable; and there are others still, which are lamentably out of season at the supposed close of a revival.

I could say much more on this subject, Mr. Editor; and there is a third class of clergymen who have sometimes by way of eminence been denominated "revival men," of whom it would give me much pleasure to speak. But as I have thrice been favoured with the indulgence of your readers, I will here relinquish the pen, which I had only borrowed from my predecessor with a view of restoring it either to him or some one of his associates. Yours, &c.

BILDAD, THE SHUHITE.

For the Western Recorder.

ONEIDA BIBLE SOCIETY.

MR. EDITOR—I frequently see notices in your paper, and in other religious papers, respecting "the prosperity of the bible cause," in different parts of our country. But among these, I do not recollect of seeing any thing very recently respecting the prosperity of this blessed cause, in the *rich and populous county of Oneida.* What can be the reason of your silence on this subject? Is it because you have nothing to publish; or are there so many other notices of the *enlarged munificence* of the churches among us, that you find no room in your columns to notice this? Has any thing been done *for* or *by* the Oneida Bible Society since its last annual meeting? Then, as I understand, it was recommended that all the churches in our connexion should be requested to take up collections, to aid its funds; and it appears that the request was punctually complied with by the two presbyterian churches in Utica; also, by the churches in New-Hartford and Whitesborough; and that very handsome collections were made in each.

But were these examples followed by *other* churches; or have any pious and benevolent individuals been heard of, who have recently cast their offerings into the Lord's treasury, for the benefit of this cause? Something more than a year since, it was understood that a general survey was to be made in this county, for the purpose of ascertaining how many families were destitute of the scriptures. Who were the individuals to whom that very interesting and important service was entrusted? Did they ever perform it? If so, what was the result? Were the destitute in our own borders furnished with the word of life, or are they yet *perishing for lack of vision?*

Really, Mr. Editor, I feel great solicitude on this subject. Can you, or any of your readers, reply to my inquiries, and by their reply, inform the friends of the bible cause abroad, that this highly favoured section of the church is *awake* to the value of the bible, and *their* duty to send it to every family in the county that may be destitute of it. O! I fear, Sir, that a faithful report would show that we are sleeping most profoundly over this subject; and that even within the sound of many a "church-going bell," there are immortal beings, who *have not*, and *never will have* in their possession God's holy word, unless they are sought out and supplied by the exertions of christian benevolence.

Many objects of religious charity are at this time presented to the notice of our churches. But the *bible*—O! shall "the bible, the volume of God's inspiration," be withheld from eternity-bound souls; and that, too, within the bosom of this garden of the Lord? Forbid it charity! Forbid it ye professed followers of the cross, who are sacredly bound to act when your Master calls, and especially when he calls in so urgent a case as this!

If, Sir, my feelings are right in this matter, I pray that others may feel something as I do, and that we may not content ourselves until we have manifested *our faith by our works.* If "it is good to be zealously affected always in a good thing," here we have a warrant to be zealous, and to go forward. The bible cause is an exalted object. It is within the reach of all who love the kingdom of Christ; and all are without excuse who do not sacredly regard it, and according to their means, endeavour to advance it.

ZENAS.

P. S.—Last year, about this time, a pious farmer in this vicinity devoted *a pair of oxen* to the cause of religious charity, and then proceeded with a steady purpose to fit them for market. As a good steward, he did his work faithfully, and under the blessing of God, which always maketh rich, he divided about $80, the amount of his offering, between the Oneida Bible Society and the American Board of Commissioners for Foreign Missions. Shall we be permitted to witness any similar example of benevolence the present year?

REMARKS.—So far as the preceding inquiries relate to ourselves, we have only to remark, that we publish all the documents of the Oneida Bible Society which are presented to us. We should be glad to receive more; and in the mean time would tender our acknowledgments to Zenas for the present favour.

From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER IX. (*Concluded.*)

The arguments which I have thus briefly noticed, are, I believe, the most plausible that are adduced by Universalists in support of their system. Whether they have any real weight in them, I leave you to decide.

I will now just glance at some of the consequences of their doctrine.

1. It denies the mercy of God, and sinks the grace of the gospel into an empty parade of high-sounding words. It is asserted by Universalists, that the "wicked receive a punishment *proportioned* to their crimes;" "that all the hell there is, is inevitably certain to the wicked;" their portion in the lake of fire and brimstone, in the sorrows of death and pains of hell, is and ever will be in *exact ratio to the measure and magnitude of their sin.*"

And yet these are the men who are always declaiming about the mercy of God and the goodness of God; and who claim to be the only sect of Christians who entertain high and worthy views of the love and compassion of God. But what does this language mean, when explained on their own principles? Why, that the gospel reveals no pardon for sinners; that Christ redeems no sinner from the curse of the law, its full penalty being inflicted upon every transgressor; that God is an inexorable judge, punishing every offender in "exact proportion to his crimes," and extending remission of sins to no one of the fallen children of men. Is this the gospel which Universalists call glad tidings—the Saviour who they allege brings salvation to all men—the God whom they represent as love, all love and mercy, with no mixture of wrath or vengeance?—What Calvinist ever denied that the gospel reveals pardon to the penitent; that Christ died to save all from the curse of the law who believe in him; or that God extends forgiving mercy to those who confess and forsake their sins? It is hoped that Universalists will cease to declaim against Calvinists, as representing God in the character of a cruel, unrelenting tyrant, till they show us wherein their system presents him in a more lovely and honorable character.

2. Universalism represents God as often treating wicked men far better than the righteous. The wicked, it is said, do not live out half their days. They die, then, in the midst of their pilgrimage, and are taken directly to heaven; while the righteous are left to linger out, in this vale of tears, the full term of their earthly being, and arrive late at the kingdom of heaven.

On this principle, too, how much more highly favoured were the antedeluvians than Noah? The flood was a blessing to *them,* sweeping them as it did immediately to heaven; but a judgment to *him,* confined as he was in the ark, and obliged to dwell here below some hundred years before he was permitted to join his companions in the world of glory. Lot too would have fared far better than he did, if he had only been as wicked as the Sodomites. For then, instead of enduring the many vexations and disappointments which came upon him in his advanced age, he would have been consumed with *them* in the fire of love and conveyed at once to the mansions of bliss.*—How unfortunate was it for Moses that he belonged to the people of God rather than to the hosts of the Egyptians! Had he been one of these, and not the servant of the Most High, he would have escaped all the labors and hardships of a forty years' journey in the wilderness, and have passed with those heathen idolaters through the waves of the Red sea to the regions of unclouded light and glory. And not to mention other cases, how much happier was Judas than the other Apostles! He, for traitorously selling his Lord, was freed from all the trials and sufferings incident to the apostleship; and, after a momentary struggle in hanging himself, went directly to heaven, and there received a crown of glory; while the disciples who were faithful to their Lord, groaned here below, being burdened, and were not received into heaven till after a life of the severest toils and persecutions and sufferings. Do you say all this is most foolish and absurd? I grant it is so; but it is only the folly and absurdity of universalism.

3. Universalism perverts the judgment and stupifies the conscience, so that the mind under the influence of it becomes incapable of feeling the force of evidence and of having any proper sense of moral obligation. It is my full belief that no man can become a confirmed Universalist without doing great violence to his conscience and the word of God. He must, it seems to me, disregard the strongest intimations of his own mind, and the plainest declarations of scripture. This will inevitably produce an *unfair, sophistical state of feeling,* which is entirely inconsistent with viewing religious subjects in a true light, and reasoning upon them correctly.

Universalists, I know, profess to be honest, candid inquirers after truth; and what blinded, perverted class of errorists do not the same? I have long since learnt to suspect the honesty of that man, who is always declaiming prejudice, and trumpeting his own candour. The only evidence of honest inquiry after truth is a *penitent, humble, prayerful state of mind;* and without this there is no love of God's truth, and no preparation of heart for a successful study of it. Shew me a Universalist, who, according to the bible, gives evidence of being truly pious, and I will allow him to be an honest inquirer after truth. But as to those who neglect prayer and all the duties of practical piety; who deride experimental religion, and scoff at the special influences of the Spirit; it is the last thing that should be allowed to them, that they are honest and sincere inquirers after truth.

For myself, I must frankly say, that I have long regarded a confirmed Universalist as the most hopeless character in the community. From my acquaintance with this class of persons, I am entirely satisfied that any attempt to convince them of their errors must be utterly fruitless. Do you ask, why then are you writing these letters? It is to guard the young and the unwary against the seducing wiles of the adversary; it is to furnish the uninstructed with weapons, with which they may repel the assaults of the destroyer, and hold fast the faith of the gospel; it is to persuade those who are lingering about the camp of the enemy, but are not yet enlisted in his ranks, to beware of their danger, and flee from it ere they are deceived, corrupted and destroyed. I write not for those who have taken their ground, and are sworn Universalists. These are not to be reached by the power of argument. It may seem severe, but I cannot suppress the full conviction I have long felt, that men of this description give fearful evidence of having experienced in their own persons the fulfilment of this awful language of the Apostle:—"For this cause, God shall send them strong delusion, that they should believe a die; that they all might be damned, who believe not the truth, but had pleasure in unrighteousness." Your's, &c.

*Those passages which speak of fire in relation to God, are explained by Universalists to mean the *fire of love.*

EXTRACT.

Cultivate such an habitual cheerfulness of mind, and evenness of temper, as not to be ruffled by trifling inconveniences or crosses.

From the New-York Observer.

"THE THEATRE, A SCHOOL OF MORALITY."

Messrs. Editors—He who addresses you is a father. The best years of my life have been devoted to the instruction and education of my children. I have spared neither time nor expense in their education, and have led them daily to a throne of grace for that wisdom which cometh from above.

The tender years of infancy and the sprightly season of childhood, were spent under my own personal instruction. Their docility to learn, their implicit obedience, their affable behaviour, and their improvements in literature, richly repaid me for all my expense and care. Ever with me, they won too great a share of my affection. I saw with delight their youthful minds expand, and watched with solicitude the bent of their genius. Having qualified them to enter upon the professions of their choice, I committed them with tears and prayers to the direction and care of merchants of known worth and integrity. Removed from my sight and daily inspection, they now found opportunities of mingling with the gay and dissipated. Their hours of closing their stores were irregular, which put it out of my power to know when they were at leisure.

The *daily advertisements of the theatre, and theatrical puffs*, and the solicitations of their new acquaintances, tempted their feet to visit these burial-places of virtue.

The sequel I forbear to delineate. It may suffice the reader to know, that *both* were led from step to step in *guilt* and *crime*, till one strangely disappeared, without the possibility of my knowing his fate. I will not attempt to describe my feelings. For many weeks his agonised parents watered their pillows with tears. Long days of sorrow and humiliation wrung my bosom with anguish, till a sovereign God appeared in mercy, and restored my son, not from the depths of hell as I feared, but from his secret hiding-place. Overwhelmed with shame, remorse and guilt, we hope he has become a true penitent, and has enlisted under the banners of that King who holds the keys of death and hell.

As a citizen, as a father, and as a Christian, duty impels me to lift my warning voice. When a city is given to dissipation, when the barriers of virtue are thrown down, and a loose rein is given to the licentious passions, where is our security, where is our virtue, where is our liberty?

Witness the great numbers that press to see the lascivious exhibitions of a French opera dancer. O, ye mothers! will you lead your daughters to be spectators of scenes like these? If so, you will be partakers of their shame and infamy. But I trust there is a redeeming spirit in our land. I trust the lovers of virtue are more numerous than the lovers of theatres.

Christian fathers and mothers, and brothers and sisters! You have an Advocate in heaven, who is able to check the evil propensities of mankind, and bring all things in subjection to his holy will. If ye will be faithful to your Divine Master, he will lift up his standard against the prince of darkness, and the gates of hell shall not prevail. He will unfurl the banners of the cross in the midst of our city, and our spiritual enemies shall be slain. A LAYMAN.

From the same, on a subsequent week.

If all fathers and masters should reveal the injuries they suffer in consequence of the theatre, the press would be deeper laden with complaints of dishonesty, theft and ruined reputation, than with theatrical puffs.

I am personally knowing to three instances of dreadful defection in consequence of this enticing resort. Shall I mention the case of *my own son*, who was persuaded to take what was not his, in order to meet the expense of *seeing Madame Hutin dance!*—Shall I mention the disgraceful and clandestine manner in which a number of youths frequented the theatre without the knowledge of their parents, till the information was tauntingly communicated by some of their jeering neighbours, whose greatest happiness appears to consist in intemperance and nightly revelling!

A poor widow had an only son, whom she idolised, but who loved the theatre more than he did his mother, or his own character. His curiosity to see this shameless dancer was long indulged, unknown either to his friends or his employer. When at length he *absconded*, his unsuspecting employer discovered peculations upon his funds to the amount of more than *two hundred dollars!* The distressed mother is now mourning in silence the loss of her only son, while his injured employer, without hesitation, condemns the influence of the theatre.

How many hundreds of instances similar to the above, or even of a more aggravated character, disgrace our city, eternity alone will unfold.

When I read the communication in your last, signed "A Layman," I sincerely sympathised with the afflicted parents, and resolved to add my warning voice to his against so great an evil. C. M.

ELOQUENT INFERENCE.

In the last National Preacher, for August, there are two well written sermons, by the Rev. Daniel A. Clark, A. M. of Benningtou, Vt. In the first he attempts to show, that men in all countries and ages, and under every variety of customs and manners, have had, and continue still to have, the same moral character." After labouring to establish this proposition, the following is his corollary:—

"We see why there need be but one place of destiny in the coming world for all the unregenerate. The little shades of difference that now appear in the ungodly, are too insignificant to mark them out for distinct worlds. When God takes off those restraints that now make unholy men differ, they will be so much alike, that none will impeach his justice when he assigns them all the same outer darkness, the same gnawing worm, the same quenchless fire. He that has stolen his neighbour's property, and died a felon, and he who has concealed the article found in the street, or the mistake made in his favour, or has purposely become a bankrupt, to escape the obligations of honesty, will appear too much alike in the judgment, to require any material diversity in their final sentence. The same perdition will suit them both, though one drops down to hell from the gallows, and the other is borne there on a downy bed. The duellist and the assassin, the usurer and the pickpocket, the foresworn and the profane, the wine-bibber and the sot, the fashionable adulterer and the inmate of the brothel, must be seen to differ so little, when God shall tear away the fictitious drapery from the more honourable sinner, that it will seem no incongruity to place them at last in the same hell. God will consider his law as openly violated, and his authority as egregiously insulted, by the man who sinned in accordance with public sentiment, as by the man who did his deeds of depravity in full and open violation of the civilities and customs of human society. Men make wide distinctions where God will make none. Hence the same condemnatory sentence, the same prompt execution of it, the same place of punishment, the same duration of misery, and the same total despair, will be the destiny of the patrician and the plebian transgressor. Does the man die out of Christ? This is enough; no matter whether he was clothed in purple and fine linen, and fared sumptuously every day, or went to perdition a beggar or a slave. It will be the same thing to God; and for all the millions who repent not, he will build but one hell. Perhaps the meanness and coarseness of his associates, may prove at last, to the more accomplished sinner, an ingredient in his cup of misery, that shall more than counterbalance the honours and the pride, which, in this life, gave him his fictitious elevation above the vulgar transgressor. Could I make my puny voice be heard, I would thunder this sentiment through all the ranks of elevated crime, till the highest prince should find his adulterous bed a couch of thorns, till the honourable murderer should feel in his own bosom "the arrows of the Almighty," and till the boldest in blasphemy, and the meanest in knavery, should fear alike the same award, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

Religious Intelligence.

From the Recorder & Telegraph.

ABSTRACTS OF INTELLIGENCE.

From English Magazines, for August.

New Infant Orphan Asylum.—A new benevolent institution was formed in London, July 3d, in favour of infant orphans. The object is, "to board, nurse and educate destitute orphans, at any age under seven years." Upwards of 200 guineas were immediately subscribed.

The Isle of Grain is at the extremity of a peninsula, formed by the rivers Thames and Medway, and contiguous to a neighbourhood of 1000 or 1200 inhabitants, besides the numbers that reside in ships, in ordinary, on the river Medway. For upwards of three years, the friends of the Bethel chapel in the isle of Sheppey, have carried on the worship of God in a private house, which they hire for the purpose. A Sabbath school has been formed, containing 50 scholars. A large and attentive congregation assemble twice on the Sabbath, and many have been truly converted to God. The people are very poor, and their place of meeting is a miserable hovel. A building, however, is commenced, and a call is made on British Christians for aid.

Anxiety to hear the Word.—A missionary on the Walsingham station, [home mission, we suppose], in England, tells of the large congregations which assemble in the little hamlets, and says, "several travel miles to hear the report of redeeming mercy. Lately, at one of the villages, a lame man went a mile on crutches, and led a blind man to the preaching. The following Sabbath in the afternoon, at another village, the same lame man on crutches came, and brought his wife and family and father from a neighbouring hamlet. On my intimating that I was glad to see him, and inquiring whether any had come with him, he replied, yes, *his father;* and added, he did not know that his father had ever entered a place of worship before since he (the son) was born. This must be *thirty* years, for the lame man must be at least that age."

"*Be wise as Serpents.*"—A missionary in Gloucestershire met a man at a house selling earthen ware, and excited his attention deeply by telling him that *he* too had wares to sell excellent and cheap. He told the pedlar he had a list of them, but found he could not read. "I then went," he says, "into the house we were standing by, got a bible, and after collecting as many as could attend, I read the list of wares from Rev. iii, 18—"I counsel thee to buy of me gold," &c. And then turning to Isaiah lv, 1, which says, "without money and without price," I endeavored to set forth Christ's fulness, freeness, &c. and our poverty, necessity, &c. concluding by intreating them all to go quickly to that market now open."

Spiritual Ignorance.—The same preacher found the inmates of one house deplorably ignorant. On his enquiring of a man about forty years of age, who it was that came to save siuners, he looked with surprise and said, "How can I know that? I cannot tell, for I am no scholar."

Abundant Labours.—The missionary in Northamptonshire had on his list "eight preaching villages, and the same number in which to distribute tracts, &c. in which his preaching appears impracticable."

Stations closed.—The home missionaries in England have lately had a happy occasion of terminating their labours, in two places which they had supplied. That occasion is, the accession of evangelical and laborious preachers to the pulpits of the establishment. One of the places is Kingsdon, in Somersetshire; the other is Woodseaves, in Staffordshire—where "*the bishop's son* succeeds to the living, and is remarkably active and persevering in his attention to the people." Success in the home missions of England, is not so great as is frequently known in this country; but it is in many places represented as very encouraging.

Ireland.—Good effects still follow from the reading of the scriptures to the unlearned Irish, and from the schools for their children. An old man and woman renounced Romanism in May, who were converted chiefly through the instrumentality of their children, repeating their scriptural tasks in their hearing every morning and evening. The old man, still unable to read, has many chapters committed to memory. By listening attentively, he would often learn a passage sooner than the child who was repeating it.

Jamaica.—Mr. Burchell, who had been home to England, writes thus from Montego-Bay after his return—"Our numbers are standing fast, and walking worthy of their profession; so that during my absence from them of nine months, out of 600 members, there has been occasion to exclude *one only* for disorderly conduct, and even that one now affords pleasing evidence of genuine repentance." Many of his enquirers afforded him great joy, and many poor sinners were turning from darkness to light. The church was in a happy state of brotherly love, and enjoying a spirit of prayer. On the 18th of March, he baptised 75 persons. April 17, Mr. Mann baptised between sixty and seventy.

At *Falmouth*, Mr. Burchell above mentioned opened a place for worship in April. This was the first in that place, containing many thousand slaves, though many of them had heard and believed the gospel at neighbouring stations. One female introduced more than one hundred persons, adding—"Me have more dan dees behind, me will bring next Sunday to massa." This woman is still a slave, but possessing considerable knowledge of the gospel and the way of salvation; and she has thus exerted herself, travelling from place to place, and has been the means of "picking up," as she terms it, above two hundred poor sinners. She has been called to suffer much for her zeal and her attachment to Christ.

Ordination of Jews.—The archbishop of Dublin has ordained Messrs. Michael Solomon Alexander, and Michael John Mayer, who are converted Jews.

MISSIONARY ANNIVERSARY IN THE SOCIETY ISLANDS.

One of the native speakers said—"The gospel cannot be conveyed to distant lands without means. This is the way: pray with the mouth, and give with the hands. To pray without giving, is a lying prayer." Another said—"It is because God desires that we bring forth fruit to him, that he requires us to give a portion of our property. Let the word of God spread widely. Let not the husband be angry, if the wife give to this good cause." A third remarked—"We are all collected together this day to promote the work of God. Let us be diligent—beware lest any of us become like Ananias and Sapphira, keeping back that which belongs to God." A fourth added—"The great tree has grown; the shade has stretched to numerous lands; it has not grown by the sword, but by the prayers of those in Great Britain who sent us this word." And a fifth—"Let us not begin at the top of the tree: let us begin at the root: let our hearts be found in this work." And a sixth—"Let not our subscriptions be like powder put into a gun without shot—make a great noise, and do no execution."—*Rec. & Telegraph.*

ROMAN CATHOLIC SCHOOLS IN GLASGOW.

It appears from the *London* Missionary Magazine, that the children of Roman Catholics in Glasgow present increasing demands for the bible, which they are now learning to read at school and at their homes, with the ready permission and acquiescence of the priests.

"The Roman Catholic priesthood of other countries (say the directors of the schools) have sometimes been charged with a desire to impede the progress of education, especially where it embraces the reading of the sacred scriptures; but the protestant part of the directors are bound by truth and fairness to avow, that the interest which the Roman Catholic pastors of this city evince in the prosperity of the institution, and the unreserved cordiality with which they co-operate in administering the entire plan of instruction which it embraces, have increased with the increase of the scholars; and that a considerable proportion of the funds of the past year has been procured by means of those gentlemen's exertions."

DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT.

From the eleventh annual report of the Directors, it appears, that during the past year, missionaries have been employed in eighteen parishes, which would otherwise have been destitute of the ministry. Average expence, less than $80 dollars each. Total expence, $1564. "In these places there have been supported not only the usual public worship of God, but the various institutions of christian benevolence—bible and missionary associations, tract societies, Sabbath schools, and generally bible classes:" So that the money which has been expended by the society has virtually "flowed back upon the churches and upon the world, through the numerous channels of christian benevolence." The conclusion of the report is as follows:—

"In reviewing the year past, (say the Directors), we find occasion for encouragement. We believe that if it were in our power to enter into systematic and permanent arrangements for raising funds, and for maintaining an intimate and constant intercourse with all the parishes which solicit or need assistance, the churches of Connecticut might easily be roused to undertake in earnest, and to accomplish speedily the rebuilding of all our desolate places. The increasing contributions to our treasury indicate a degree of interest on the part of the christian public, which needs only to be excited, in order to secure for its object abundant resources.

"We ask, then, fathers and brethren, when our path is marked by so many affecting incitements, and so many tokens of the divine favour, we ask if we must still proceed with these lingering, and halting, and unequal steps. We ask, if at the end of another year, it must be said that one half of our ministers and churches are doing nothing in this work. We ask, if it shall not be told in Connecticut, the resolution has been taken to supply every church, however feeble, with a pastor. We ask, if it shall not be told to the praise of God, that in the churches of Connecticut, there is a spirit worthy of their pilgrim fathers; that in the land of our Hookers and Davenports, our Bellamys and Trumbulls and Dwights, there are and shall be no spots of spiritual desolation, no places of unwholesomeness and barrenness, that can deform and blight the garden of the Lord. We ask, if from this hour the work shall not go on in earnest, till the two hundred & thirty churches of our state, all united and all strengthened, shall be prepared to push the triumphs of the cross with new vigour through all the west and south, and to carry the banner of Jehovah and the shout of victory to the remotest shores of paganism."

THE CHRISTIAN ALMANACK.

The Christian Almanack for 1828, contains all the astronomical and other useful matter embraced in the common Almanacks, together with a rich fund of religious instruction and anecdote, various items of reference adapted to general convenience and utility, and a view of the progress of the cause of benevolence throughout the world. It comprises 36 pages, neatly done up in printed covers, and will be sold at 6 cents single; 50 cents per dozen; $3 50 per hundred. To those ordering 1000 copies or more, an additional discount will be made.

The committee have also published a Christian Almanack for 1828, *for the United States*, adapted for convenient use in every part of the country. Persons at a distance wishing for the Christian Almanack, but not in quantities so large as to warrant a distinct edition, will find it much to their advantage to apply for the *United States edition*, which will comprise 48 pages, in printed covers; price 6 cents single; 50 cents per dozen; $4 50 per hundred; $35 per 1000.

All persons at a distance should transmit their orders for the Almanack at the earliest practicable date; and if the friends of the cause will engage merchants and others, in their vicinity, to take from them a definite number, and then order the aggregate, the circulation will be greatly extended.

Orders should be addressed to William A. Hallock, corresponding secretary of the American Tract Society, No. 144, Nassau-street, New-York.

Third Annual Report.—At the time of publishing the last report, there were in connexion with the American Sunday School Union, 400 auxiliaries; during the last year 63 have been added; making a total of 463. Within the year, 101 of these have been dissolved, or united with larger auxiliaries, leaving the present number of auxiliaries 362, being a decrease of 38 since the last report.

	Schools.	Teachers.	Scholars.
Returns 1827,	2,600	24,307	174,191
do. 1826,	2,321	19,298	135,074
Increase,	279	5,009	39,117

Falling from Grace.—"Even St. Paul allowed the possibility of having received the grace of God "in vain;" and surely the same possibility must be admitted with respect to all other Christians."—*Episcopal Watchman.*

We know of no sect which denies the "*possibility*" of falling away—in the nature of the case. Has God promised to keep his people from final and total apostacy? This is the real question at issue on this subject; and no arguments founded on the *possibility of their falling*, to show that real Christians may finally fail of salvation, meet the point at issue.—*Conn. Obs.*

Wesleyan Methodists.—A letter, dated London, August 5, says—"Our conference is now sitting. Above eight thousand members have been received the last year, exclusive of those on trial."—*Chr. Advocate.*

A Commentary on the Epistle to the Hebrews, by Professor Stuart, of Andover, is announced as in the press. Also, *Lectures on Infant Baptism*, by Dr. Woods, and new editions of *Ernesti on Interpretation*, and *Jahn's Biblical Archæology.*

Revivals.

A correspondent at the west mentions the commencement of a revival in two or three adjoining towns, which is assuming very encouraging appearances; but as the communication is anonymous, we must not mention the names of places.

Stephentown, Rensselaer Co.—We understand that a revival of religion, of a very interesting character, is in progress at this place. Particulars not given.

Presbyterian Church in Petersburgh.—Extract of a letter from the Rev. Benj. H. Rice.

"Led by the Providence of God, I came to this place in the month of December, 1812; and commenced my labours in an unfinished building designed for a store, the property of a worthy Scotchman, (recently become a member of the church), who kindly loaned it as a place of worship. At that time there were only two Presbyterians in the town. During the following year, a presbyterian church was organised, consisting of twenty-three members, which gradually, but slowly increased, until the summer and autumn of 1822; when it pleased the Lord to visit us with a time of refreshing from his presence; during which season, about eighty were admitted to church membership, chiefly young persons, from eleven to twenty-five years of age. In the following winter and spring, the gleanings of this precious harvest raised the number of hopeful converts to about one hundred. From that time until the autumn of last year, there was manifestly a declension from the life and power of religion, and a consequent indifference and negligence as to the interests of Zion and the conversion of sinners; not total indeed, but yet fearful in its effects, and distressing to those whose love was not quite extinguished. Such was the state of things at that time, that some of us, at least, began to be alarmed, to be humbled, and to stir up ourselves to seek the Lord; and the church was partially revived, and sinners began to think upon their ways, and to turn their feet to the testimonies of Jehovah. The work of the Lord, which about the beginning of the present year appeared evidently to have been begun, very gradually increased, until the meeting of Hanover Presbytery, which took place here the latter part of April. At that time the power of the Holy Ghost was signally displayed among us, and many were cut to the heart and began earnestly to inquire, what they must do to be saved. For two or three weeks the gracious work went on, and many of those who were awakened during Presbytery found peace in believing in the Lord Jesus Christ. But now there are only two or three that can be regarded as awakened sinners among us, and no recent conversions. The whole number admitted to the church during this revival is fifty-three, of whom about forty are young females from twelve to twenty-five years of age. We give all the glory to the God of grace, and ever say, not unto us, &c.

"The principal means employed with success during this season of merciful visitation, were the plain and pointed preaching of the word, social prayer, special prayer for a blessing on the word preached, visiting and conversation.—There has been very little excitement or expression of animal feeling, and almost nothing inconsistent with that decency and order required by the Apostle."—*Vis. & Tel.*

Revival in Enfield, Conn.—Abridged from an account by the Rev. F. L. Robbins, published in the Connecticut Observer.

"Since the memorable revival in this place, in the year 1821, the special influences of the Spirit have not ceased to fall, I trust, in a good degree, upon the professed people of God, preserving among them, union of sentiment, together with a zeal for the worship of God, the prosperity of his church, and the salvation of sinners. But among others, seldom did we find an individual who seemed to regard the salvation of his soul as the chief concern.

"In the spring of 1826, a small number in one part of the town became hopefully the subjects of renewing grace, and made a profession of their faith. But the work was of short duration, and scarcely prevailed beyond the limits of a single district. But the work was only suspended; for after the lapse of a few months, during which time a number, in view of our spiritual necessities, cried to God the more, that he would come and save us, it was commenced, in January last, in our grammar school. From the school, the work was soon seen to prevail among an older class. Our meetings became full, and many were manifestly pricked in the heart, under the searching truths of the word. Fifty, and sometimes eighty, attended the inquiry meetings.—The work advanced in the centre and south part of the town for the period of five months, in a silent and gradual manner, attended with less observation than is usual at such seasons, but in a manner which carried decisive evidence that the Lord was working salvation in the midst of us. The greater part of the hopeful converts, of which there have been probably not far from fifty, have been among the youth, particularly the female youth. The work has been marked with a great degree of regularity, and the hopeful subjects have shown an uncommon degree of self-distrust and jealousy over their own hearts. Twenty-seven have been received into the church, at three different times, as the fruits of the revival. Some others, it is expected, will make a profession soon. And as they profess to have received Christ Jesus, the Lord, we hope they may "abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Surry county, Va.—Extract of a letter received in Philadelphia, from Rev. John Engles, dated Surry county, Va. August 30, 1827.

"We are experiencing at this time a most wonderful revival of religion among us. Such a time I never saw before, nor do I expect to see the like again. The Lord is doing great things for us, whereof we are glad. There is not a night in the week, but there is a prayer meeting in some one of the neighbour's houses."
—*Col. Star.* (*Bap.*)

Georgia.—From our correspondents in Georgia, we are induced to believe that there is, at present, a more general revival of religion in that state, than has ever been witnessed in the south. There appears to be a spirit of devotion and energy in the clergy and people; and the prospects of the presbyterian church in particular, are unusually bright. To some of the churches, there have recently been added from fifteen to thirty-seven individuals, on their giving evidence of a change of heart, and witnessing a good profession. The field appears already white to the harvest; and it is mentioned as an encouraging fact, that the number of young men about to devote themselves to the gospel ministry is greatly increasing. We are waiting with some anxiety for a more particular and detailed account of this work of the Spirit.—*Ch. Obs.*

Maryville, Ten.—We have received from a friend and correspondent in the seminary at Maryville, a letter under date of Aug. 29th, from which we make the following extract:—

"This place and its immediate vicinity has shared more largely of that divine influence that usually accompanies the right sort of preaching, than almost any part of the western or southern country. Here, in days that are past, there have been revivals of religion, and even now there is a pleasing prospect of a revival in this part of the country. The people enjoy the labours of a man of the right spirit, faithful and indefatigable, who has by his own energy and enterprise, with the blessing of God, raised up a theological seminary here, and has at this time about fifty students, nearly all of whom are preparing for the ministry."—*Philadelphian.*

Florida and Alabama.—The Alabama Herald contains extracts of a letter to the editor, from the Rev. Mr. Kennedy, a missionary employed by the Presbytery of Alabama. It contains the following grateful intelligence from Florida and the south-eastern section of Alabama:—

"We rejoice to say, that in these ends of the earth, the Lord is doing great things amongst

us. We have, indeed, seen the wilderness and solitary place made glad on account of the salvation of our God. Since our last stated session of Presbytery, the helps appointed by that reverend body, came on to our assistance. On the 8th June, the Rev. Mr. Murphey attended with us in Uchee valley, West Florida. On the 9th, we went on to organise a church in that place, with about 43 members in communion; to which namber 29 were added upon examination and profession of their faith in Christ. On the 10th, the sacrament of the supper was dispensed in the presence of a numerous and solemn audience. On the 30th of the same month, the Rev. Mr. Hadden attended with us at Pea-river, Pike co. Alabama: and on that day we organised a church with about fifteen members; to this little band of Christians ten were added, after due examination and profession of their faith in Christ, as all their salvation and all their joy. On this occasion, we might indeed say, much of God's presence was seen, and much of his power felt. At our late communion seasons, we have admitted 46 persons to a participation of the emblems of the broken body and shed blood of our Lord Jesus Christ for the first time."

Montreal.—We learn that 29 persons were to be admitted to the presbyterian church in that city on the last Sabbath; making a total of 109 since the revival in that place.—*Phil.*

WESTERN RECORDER.

UTICA: TUESDAY, October 2, 1827.

Meeting of Synod.—A meeting of the Albany Synod will take place at the second presbyterian church in this village, on Thursday next, at 7 o'clock, P. M. A sermon will be delivered on the occasion, we understand, by Mr. Prime, of Cambridge. The communion will be administered on the Sabbath following; and the session will probably be continued for a few days afterwards.

Missionary Meeting.—On Tuesday evening next, (to-day week), a missionary meeting will be held in the first presbyterian church in this village. The two families that are fitting out for the Sandwich Islands, will be present; a collection will be taken up in behalf of the mission; and it is expected that several short addresses will be given by clergymen of the Synod. The occasion will doubtless be one of no common interest.

Colonizing Churches.—A meeting of gentlemen from several of the churches in the city of New-York, as we learn from the Observer, has taken place on the subject of the colonization of churches. It is proposed to establish a new church and society on this plan as soon as convenient. This we hope will prove but the commencement of similar undertakings.

Anniversary at Andover.—From a brief "scheme of exercises" which has just come to hand, we learn that the anniversary of the Theological Seminary at Andover, Mass. took place on the 26th ult. Thirty-one young gentlemen took part in the exercises, which embraced the departments of sacred literature, ecclesiastical history, christian theology and sacred rhetoric.

Sanctification of the Sabbath.—Just as our paper was going to press, we received some very interestiug particulars respecting a line of canal boats which UNIFORMLY REST ON THE SABBATH-DAY. We have before alluded to this subject, (see advertisement in to-day's paper); and next week we shall speak more at large respecting it. In the mean time, if there is one pious man in the country, who has ever sighed over the profanations of the Sabbath, which are perpetually increasing throughout the whole extent of the canal, let him give a helping hand to the establishment of Messrs. ALLEN & CHAPIN, which is the most direct way he can take in this part of the country, towards the removal of the enormous and growing evil of Sabbath breaking.

Emigrants for Liberia.—Mr. Goff's family, of whom mention has been made in former numbers of the Recorder, passed through this village last week, on their way to Baltimore, Md. whence they expect to embark for the African continent, as emigrants for Liberia. The family, including his sons' wives, his grandchildren and an apprentice, amount to fifteen in number. Something has been done for their outfit; we wish we could say—sufficient to render them comfortable.

Among the sums which have been received, we are desired to acknowledge the following, most or all of which have not been previously noticed:—

From two families in Brookfield,	$4 00
Sacket's Harbour,	2 68
Lowville village,	6 00
Rome, cash and sundries,	36 63
Hamilton, (besides tracts and books),	3 64
Smyrna,	1 88
Sherburne W. Society, (besides tracts and books),	4 72
Columbus church, two or three books and cash,	2 28
Colchester society, (besides clothing and books),	3 25
Champion church,	3 27
Rodman, from two individuals,	75
Stow's Square, (besides sundry articles of clothing and provisions),	4 67
Copenhagen, from a few children, (besides clothing),	14
Utica, a box of clothing, together with sundry other articles; amount not ascertained.	

Funds of the American Colonization Society. The American Colonization Society will need an accession of funds for the outfit of a second vessel, in the course of the present month. Such sums as may be confided to the editor of this paper, for transmission into the hands of the general agent at Washington, must therefore be sent to us immediately, or they will in all probability be out of season.

The Circus.—If the theatre is to be considered as a school of immorality, the circus must come in for an equal share of the same honour. No friend to morality should ever set foot within its doors. In this sentiment we are not alone. Take the following specimen from the Rochester Album, a respectable political paper:—

MESSRS. EDITORS—I perceive that our village is again infested with that contagious disease, the circus. It has previously been remarked that the most unhealthy season of the year was over, but I think it is not, for to what complaint are we subject, that tends to corrupt the good morals of community more than that produced by these "Tragedians!" No, nothing else, I imagine, produces such a black and hidden complaint as they. The most skilled physician is not a little at a loss how to check its ravages; and as it is frequently neglected to a late hour, some of our most respectable fellow-beings are ruined by it.

Rochester has now arrived to that standing, as to enable it to be counted as one of the great business-doing places in this western country; therefore it is truly to be lamented, that any thing should be countenanced that is so well known to be injurious to its reputation. I would ask of those who wish, or are in the habit of giving their money to these "pickpockets," if they cannot find another and better use to put it to, than for the support of those who are a disgrace to a civil community? This question may easily be solved by passing through some of our streets, and also by considering the state of foreign sufferers. WISDOM.

We are glad to witness the rising tone of political papers—*some* of them at least—in relation to the suppression of such wretched establishments. The remedy against them lies ultimately in public opinion.

"BILDAD, *the Shuhite.*"—The third and last article under this signature appears in our columns to-day. The discussion, however, has not yet closed. It will probably be extended to three or four additional numbers.

"ZENAS" offers some very important queries to-day, on the subject of the Oneida Bible Society. This county is most obviously behind the spirit of the age, in relation to bible distribution.

Cause of Temperance.—We are gratified to learn, that a society has recently been formed in Jefferson county, auxiliary to the American Society for the Promotion of Temperance. The members are required by the constitution to pledge themselves that they will personally refrain from using ardent spirits, and from giving them to others, except in cases of disease.

A worthy Example.—An article, bearing this title, on our first page, which has been furnished by "One of the Synod," who lives at a distance, contains, among other things, a suggestion or two for the good people of Utica to put in practice the *present week.*

Juvenile Magazine.—No. 9, of this little periodical, has just issued from the press of the Western S. S. Union, in this village. Price 37 1-2 cts. per year.

For the Western Recorder.

MR. EDITOR—I have sent you in haste a remark or two, which of course I submit entirely to your disposal. It would please me, and probably many others, if you should insert more articles in your paper on the subject of intemperance than has been your custom. Do not suppose that I am finding fault. I know your labours are arduous; that you cannot please every body, and cannot on a small sheet insert every thing. But this is a subject of great moment, and something must be done, or this vice will swallow up all that we hold dear. If you see proper, and can find room to publish what the friends of reform are doing—as the formation of societies, resolutions of medical asssociations, of military companies, &c. you perhaps might help them much, and aid in fixing the public mind on this subject. In some of the counties in which your paper is almost the only religious journal read, some exertions are now making to form societies auxiliary to the American Society for the Promotion of Temperance, and to banish intemperate practices. But the people are not prepared to act. They want to hear what others are doing, and to be enlightened on this subject. Your's respectfully, S. B. G.

We shall endeavour to profit by the preceding hints; for the subject is one that ought to be pressed upon the attention of community.

For the Western Recorder.

MR. EDITOR—The scurrilous little paper, falsely entitled "*Plain Truth,*" which was commenced in Canandaigua five or six years ago, and which was so *popular* among the *Tom Paineites* during an existence of less than two years, has lately been recommenced in Buffalo, as I learn from the first number, which accidentally came into my hands. The editor, whoever he is, (for he has not seen fit to tell the public who he is), tells a *plausible* story for himself; but his *real* motives are known; and it must remain to be seen whether an enlightened community will sustain this second attempt to palm upon them a work equally averse to morality and religion, and at war with the interests of society generally. C.

Utica, Saturday evening, Sept. 25.

Political.

NEW-YORK LEGISLATURE.

The Legislature have not as yet completed the *first* part of the revision of the statutes; and we observe nothing in their proceedings during the past week worth noticing; except that on Monday, the Assembly, on motion of Mr. Juliand, adopted a resolution, instructing the joint committee of the two houses appointed to prescribe the order of business to be acted upon at the present session, to enquire into the propriety of referring so much of the statutes as is intended to be embraced in the *third* and *fourth* parts of the revision, to joint committees of the two houses, to be revised upon the plan pursued in former revisions of the laws. We hope the Legislature will adopt this course, not only as to the *third* and *fourth* parts, but that they will also direct the *second* part to be thus revised. The *first* part is of less consequence, as it relates to matters of minor importance. But as to the others, we apprehend that more mischief than benefit will result from so general a modification of the statutes embracing all the great interests of the state—comprising not only those which relate to judicial proceedings, but those also which relate to private rights, to the domestic relations, and to the acquisition, enjoyment and transmission of property. Let these statutes be committed to Chancellor Kent, or some other person equally competent, (if any such there is), with instructions to revise them on the plan formerly pursued by that gentleman and Judge Radcliff, and we believe that better effects will follow, than can rationally be expected from the present hazardous experiment.

A serious dispensation (says the Albany Daily Advertiser, of Saturday last) happened to Mr. Carroll, of the Senate, yesterday, as he was sitting in his place. The Senate were engaged as a court of errors, and he was listening to and taking notes of the argument of Gen. Talmadge, in the case of Lambert vs. the People, when he was seized with an epileptic fit, which for a few moments threatened to terminate his existence. Fortunately, Dr. Foote, of the assembly, was then in the senate-chamber, who bled him copiously, when his senses returned, and he was conveyed on a litter to his lodgings. What added to the distress of the scene was the fact, that his wife, in company with several other ladies, was sitting within the bar of the Senate at the moment, and was one of the first to fly to his relief. When our paper went to press, we were happy to learn that Mr. Carroll was considered as convalescent.

FOREIGN.

An arrival at New-York on Saturday se'nnight, bro't London dates to the 25th August.

In England, the arrangements for the forming of the new ministry had not been entirely completed, and would not be, it was thought, until the return of Mr. Huskisson from the continent. They were going on however, and would doubtless be finished without difficulty in good season. In the mean time the Duke of Wellington had returned to his post as commander in chief of the army, and though he had not resumed his place in the cabinet, was very naturally understood to have left the opposition. Indeed it seems that the new ministry was decidedly popular, and the Times declares very warmly, that "every thought, feeling and distinction of party has vanished from among us;" and though some allowance must be made for exaggeration, it is, no doubt, substantially true.

The Globe says—"Mr. Canning, it seems, has died poor; his property is sworn under 20,000*l.* though he was, we believe, economical in his habits. It is not fair to consider pecuniary rewards the only ones for public services, or the reward which Mr. Canning has received would be a poor one indeed, for the finest talents employed during the whole of a life, which was not long, only, because it was destroyed by official labour. Some mark of public gratitude will, however, we presume, be bestowed on his children, if they be in a condition to need it."

At the royal naval dinner given in Liverpool on the 21st ult. to celebrate the birth day of the Duke of Clarence, the Lord High Admiral, "The health of the President of the United States," was given as one of the regular toasts; on which Admiral Coffin "sincerely thanked the company for the honour they had done to that gentleman. As a native of America and a subject of this country, he hoped the two states would long be united in brotherly union."

Spain.—The accounts from Spain represent that country to be in a very unsettled state. The government is in a state of great perplexity from the want of money. They can get none from any quarter—and are never like to do so until a radical change takes place.

Greeks and Turks.—The accounts from Constantinople are to the 10th of July. The ministers of the allied powers held frequent conferences, and couriers were daily coming and going. Reports were circulated there, that an English squadron, with a large body of troops, was to proceed to the Mediterranean.

The London Sun of the 22d ult. says, "We understand it is expected advices will reach town before the end of the present week from Constantinople, which will bring accounts of the way in which the Divan has received the treaty for the pacification of Greece. Apprehensions are entertained that an explosion of some sort will take place in Constantinople on the receipt of that treaty."

A private letter from Marseilles says, that the different European squadrons are to assemble at Milo, in the Archipelago, on the 5th of next September.

It said that the Reis Effendi had declared that if any treaty unfavourable to the Turks should be agreed upon by the allies, the lives of the Franks at Pera, and particularly of the English, would be in danger.

Col. Gordon has left the Greek service, and reached Paris, on his return home. He does not give a very satisfactory picture of Greece. Since the surrender of the Acropolis, General Church has been able to keep but few men together. The Greeks are generally discouraged since they heard of the interference of the European powers in their favour.

Harvest in England.—It appears that the harvest will yield a good crop of wheat, oats and barley.—There had been some heavy rains, in which wheat has sustained some injury; but the pasture, and the crops of turnips, and the hop plantations, had been benefitted by the wet weather.

DOMESTIC.

Relations with Great-Britain.—We learn (says the National Intelligencer of the 24th ult.) that two conventions between the United States and Great-Britain have been received at the department of state, which were concluded and signed in the early part of last month, a few days before Mr. Canning's death, by Mr. Gallatin, and Messrs. Grant and Addington. By one of them, the third article of the convention of 1819, which stipulates the joint occupation of the country beyond the Stony mountains, is continued; and by the other, the commercial convention of 1815, which was continued by the above mentioned convention of 1818, is further continued. The duration of the convention of 1818, having been limited to ten years, which would have expired on the 20th of October, 1828, on that day the existing commercial convention, and the article respecting the country beyond the Rocky mountains, would have terminated, but for the recent conventions. They are now to continue indefinitely as to time, each party reserving the right to put an end to either of them, upon twelve months notice given to the other party.

Facts.—A single mercantile house, on Long wharf, (Boston), has sold since the first of January last, *thirty-seven thousand* barrels of *Genesee* flour; of which less than 300 barrels have been disposed of coast-wise; the remainder has been sold to country traders, and chiefly to those in the manufacturing villages.

Another house has paid, since the first of April, *one hundred and fifty thousand dollars* for *American* wool, purchased of farmers and woolgrowers belonging to the New-England states and New-York, and sold out again to the manufacturers of New-England.

The Boston and Canton Factory company imported, during the five months preceding the first of May last, *one million pounds* of *Smyrna* wool; all of which is used in its own manufactory, in the manufacture of what is called negro cloths.

Is it possible that our manufacturing establishments can be detrimental to commerce and agriculture, when a single establishment imports wool enough in five months to freight three or four ships, (to say nothing of other articles necessarily used in the manufacture of wool!) when a single dealer in American wool pays in the same time, to the farmers $150,000? and another individual receives from another portion of farmers and sells off to the country, flour enough to make its first owners rich if not independent?—*Boston Courier.*

Beware of Quackery.—The following particulars came out on a coroner's inquest held in this city on the body of Mr. John Hogle, who died on the 20th inst. It is another proof of the fatal effects arising from credulity, and from the miserable quackery by which so many valuable lives have been lost. A wretched creature calling himself Dr. Warren, a mere nuisance in our city, but who had art enough to insinuate himself into the good opinion of some people, happening in the evening of the 19th, to call in at Mr. Hogle's, who felt slightly indisposed, prevailed on him, and a Mr. Webb who boarded there, to take some of his physic, which he carried about him, assuring them of its immediate salutary effects. Mr. Hogle and Mr. Webb the next morning took each of them the dose, and not long after felt the severe and to Mr. Hogle the most fatal consequences. The former died at midnight; and the latter is still sarcely out of danger. It appears that *arsenic*, and that almost pure, had been administered to them. Thus a worthy citizen has been snatched from his family and friends, and consigned to an early tomb, by the infamous conduct of an ignorant pretender to medicine. Warren has since disappeared. Diligent search has been made for him by the officers of justice, but without effect.—*Alb. D. Adv.*

Awful Calamity.—Three men, a father and two sons, named Saul, were killed on the 5th inst. near Columbus, in Ohio, in attempting to descend into a well, filled with fire damp. They had been engaged in digging the well, and had descended twenty feet. It was observed, the night before, that on coming out, the workmen appeared unusually pale. On returning to the work yesterday morning, a brother-in-law of the young Sauls, first attempted to descend, but experienced so much distress before he reached the bottom, that he requested to be drawn up. One of the young men then got into the bucket, and was let down half way, when he fell to the bottom of the well. His brother immediately attempted to descend to his relief, but likewise fell before he reached the bottom. The father then, contrary to the remonstrances of those about him, insisted on being let down; he had descended about half way, when he called to be drawn up again; but before he reached the top, he also pitched out and fell dead—upon his two dead sons. Means were immediately taken to recover the dead bodies, and attempts were made to resuscitate them, but vitality was wholly extinct.—*West Statesman.*

On Wednesday morning last, the sheriff of Greene county, arrested Capt. Cochran, of the steam-boat North-America, and held him to bail for a violation of the law in landing passengers at Catskill, in a small boat, by means of a line, the day previous, contrary to the law regulating the landing of passengers from steam-boats.

Lotteries immoral.—A cause before the circuit court of the United States, in this city, last week, connected with lotteries, bro't up the subject of their immoral tendency. We were much gratified to hear his Honor Judge Thompson, in his charge to the jury, express his decided conviction of their immoral tendency; and that were he a legislator, he would not in any form or for any object, authorise a lottery.—*Con.-Obs.*

Another Warning.—On the 13th ult. a young man named Isaac Wardwell, living in Darien, committed *suicide* by drinking *rum!* It is stated that after drinking very freely at a store, he returned home, *found his father's bottle*, drank a pint of the liquor, and not long after he expired.—*Norwalk Gaz.*

Cause of Intemperance.—It is calculated that in the state of New-Hampshire, $50,000 have been saved the past year, from the partial reform already effected.

Hastings & Tracy, agents for the Oneida Bible Society, acknowledge the receipt of $21 12, from Martha G. Hopkins, treasurer of the Ladies' Benevolent Society in the presbyterian congregation in Waterville, and have transmitted the same to the treasurer of the former society.

MARRIED,

At Kirkland, on the 27th inst. by Rev. Dr. Norton, Mr. *Seth H. Barnhard*, to Miss *Louisa Ellinwood*, second daughter of Capt. Ellinwood. both of Kirkland.

DEATHS.

In Canajoharie, Montgomery co. on the 13th inst. Col. *Hendrick Frey*, aged 93.

In New-York, on the 26th ult. Rev. *Freeborn Garretson*, of the methodist episcopal church, aged 75.

At Saratoga, Mr. *Aaron Hill*, aged 72—a patriot of the revolution.

Near Decatur, Ohio, on the 25th ult. Rev. *Thomas Odell*, of the methodist episcopal church, aged 80.

In Scriven county, Geo. on the 19th inst. Rev. *Thomas D. Howell*, a truly pious and zealous minister of the methodist episcopal church.

Lately at Milford, near Marpeth, (England), aged 22, Mr. *Henry Walker*, a native of Jamaica. He has, by his will, left *£2 and freedom to every slave on his estate there.*

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"
No. 62, Genesee-Street,

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns An addition to their former stock of CARPETINGS, of the latest and most approved patterns which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July 17, 1827.* 29tf

Hudson & Erie Line.

THE Subscribers inform their Friends and the Public, that the above Line is in full operation, running daily on the Erie canal, between Troy and Buffalo, with good accommodations for Freight or Passengers—

Resting on the Sabbath,

and by short routes and frequent changes of horses, performing the trip with as much expedition as any other line now on the canal.

Property will be received or delivered by the following persons, unless it is specially consigned:— Hart, Herrick & Co. *New-York.*
Douglass & Dunn, *Albany.*
Allen & Chapin, *Troy & Rochester.*
James Platt & Co. *Utica.*
Curtiss & Root, *Buffalo.*
ALLEN & CHAPIN.

☞ Patrons of the *Hudson & Erie Line* will please be particular in the direction of their goods, to prevent mistakes. *Oct.* 1, 1827.

Oneida Academy.

FOR the information of the patrons of Oneida Academy, and the public generally, the Trustees have thought proper to make the following statement.

In April last, after an examination of farms by a committee, the Trustees purchased the farm of Joseph White, near the Erie canal, on the road leading from Whitesboro' to Utica, as, in their judgment, the most eligible for the purposes of the institution. The farm contains 114 1-4 acres, and cost $5,369. The Trustees appointed Rev. George W. Gale and Mr. Pelatiah Rawson, instructors; both men of liberal education and respectability of character. Being destitute of funds, and having no building for the accommodation of students but an ordinary farm-house, it was expected that the services of these gentlemen, for the present year, must be nearly gratuitous, their only remuneration being the tuition of the students. The school opened the second week in May, with seven or eight pious young men, from different parts of the country, who were willing to labour with their own hands for support, while acquiring an education for future usefulness. The school soon increased to twenty. The instructors state, that thirty or upwards have since applied for admission, who could not be received for want of accommodations. In their report to the Trustees, at a late meeting, they stated, that the students have laboured from three to four hours daily, and with cheerfulness; that during the summer months, they commenced labour at 4 o'clock in the morning, and at 4 o'clock in the afternoon; that they have cultivated forty acres of land—two acres of which were appropriated to raising garden vegetables, and the remainder to corn, potatoes, beans, &c.; that they have cut and secured thirty tons of hay, furnished all the fire wood for the house, and attended to all the other necessary business of the farm; that they have made a great proficiency in their studies as students in general, & manifest a conviction that their labour is conducive to health and mental improvement.

The Trustees were highly gratified with the appearance and with the improvement of the students, at the late examination. It is due also to the instructors to state, that they have been indefatigable in their exertions, though their services have been to a considerable extent gratuitous.

The success of the school, thus far, has more than equalled the expectation of the Trustees, and has evinced the practicability of the plan of connecting manual labour with study. The numerous applications also for admission, have shown that there are many young men of industrious habits, of independent and enterprising spirit, who have higher and nobler motives in obtaining an education, than the love of ease and indolence. Judging from the experience of the present season, the Trustees are of opinion, that as soon as suitable buildings can be erected for the accommodation of students, there will be as many as it would be expedient to admit into such an institution. Without such accommodations it is impossible to sustain the school. The instructors must depend for their support on the tuition; and this must be inadequate until convenient buildings are erected.

The Trustees now feel warranted, and in duty bound, to appeal to the christian public, in behalf of this infant seminary, which with suitable funds will place an education within the reach of young men of real worth, though not born to wealth, whose talents will be a blessing to the church and the world. Funds no greater than have frequently been raised to endow a professorship in many of our literary institutions, would place this school of science and industry upon a permanent basis: And the Trustees look with confidence to men of enlightened and liberal views and benevolent and patriotic feelings, for the funds necessary to the success of this interesting institution.

APOLLOS COOPER, *President.*
ASAHEL SEWARD, *Secretary.*
Utica, Oct. 1, 1827. 40

TO HATTERS.

THE Subscriber will furnish FINISHING BLOCKS, of the best quality and newest fashion, at short notice, at his shop in Whitesborough. L. HOLBROOK.

N. B.—Orders left at any of the principal hatters in Utica, will be duly attended to.

Whitesborough, Sept. 10, 1827. 37w3

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Venetian Blinds.

THE Subscriber intends keeping on hand a supply of the above useful and elegant article, made in a superior manner, at his store, nearly opposite the Ontario Branch Bank.

HARVEY BARNARD.

Utica, August 21, 1827. 34t

Scott's Life of Napoleon.

A NEW supply of the Life of Napoleon Bonaparte, with a preliminary view of the French Revolution, by the author of Waverley, &c. just received and for sale by HASTINGS & TRACY. *Sept.* 10, 1827.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Recorder & Telegraph.

LINES ADDRESSED TO A MISSIONARY.

Hast thou consider'd well thy purposes?
Art sure thou knowest what 'twill be
To give up *all?* Thy friends, thy home, thy country,
All that makes the cup of life delightful?
Canst go, and not "look back?" Canst unresentingly
Endure the scoffs of those who little know
Or care about the wanderings of Israel?

And wilt thou,
In that foreign land, use all thy strength
To gather those who crucified the Saviour?
And when they turn their backs & laugh at thee,
Wilt thou e'en then say "Jesus" to them?
And when thou faintest and art weary,
Wilt thou e'en *then* be sure and never yield
Or be discouraged? Wilt thou submit [there
When laid upon a feverish couch, and no one
Perhaps to wet thy burning lips, or when
Thy weak and wandering reason cannot find
The promises of God, to read them fresh
From the blest book where they are written?

And when an awful chill comes over thee, [it
And thou dost think it may be death, canst bear
That no friend is nigh, to pray that God would take
Thy parting spirit to himself? And canst thou then
For want of friendly hand to do it for thee,
Put *thy own* finger on thy failing eyes?
And canst thou die? Just in the prime of life
And height of usefulness, canst thou, in meek submission,
Go, to perish in the grave?

Hast thou considered well these sorrows,
Yea and more, a thousand more, and greater?
And dost thou bid them welcome all?
Then go—go, and thy God be with thee,
Go—and thou shalt know far more of happiness
Than we who sit at home, and bless ourselves
That we have heard of God, and idly wish
Others might know and serve him too.
Go to thy labours—to thy grave. [win;
Thy race it will be short; but there's a prize to
Thy battles are soon over, and a crown of glory
Waits for thee in heaven. H.

CHURCH MUSIC.—*No. V.*

"*Dissolve me into ecstacies,*
And bring all heav'n before mine eyes."

Thus far, we have merely glanced at that portion of the history of church music which is contained in the scriptures. The incidents have been few, but instructive. Whoever examines them attentively and impartially, will come to the conclusion, that this portion of religious exercises ought to lose none of its importance under the gospel dispensation.

Christians are readily persuaded to acknowledge, at the present day, that church music used to have an effect which it does not now possess. The acknowledgment, however, amounts in reality to little more than empty eulogy. Feeling is not at all embarked in it. Conscience is equally unconcerned. Christians of the present century can neglect the art, abuse it, despise it, trample upon it, without feeling the slightest compunction. In the days of old, the minstrelsy of the church was holy. It emanated from the schools of the prophets, and was no less solemn and impressive than the office of prayer. On many occasions, it greatly exceeded it in solemnity. The prophecies were uttered in song. The people, in their great assemblies, gave thanks in songs of praise. When driven suddenly into great distress, they *cried* unto the Lord; but when his glory appeared, and his hand was seen in their deliverance, they uniformly gave vent to the overflowings of their hearts in a song of Zion, which also was frequently composed for the occasion. Prayer was often offered through the medium of song. Witness the character of the 51st psalm: "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions." . . . "Against thee, thee only, have I sinned." . . . "Restore unto me the joy of thy salvation; and uphold me with thy free spirit."

The modern versions of this psalm are scarcely less pathetic:—

"Show pity, Lord: O Lord, forgive.
* * * * * *
"Are not thy mercies large and free?
May not a sinner trust in thee?"
* * * * * *
"Yet save a trembling sinner, Lord,
Whose hope still hov'ring round thy word."

The psalmist of Israel gave utterance to the very overflowings of his soul in penitence and supplication; for he had sinned very grievously, and was broken-hearted and almost overwhelmed with grief. Are the chief singers of the present day equally in earnest?

Witness also the ancient songs of thanksgiving:—"Bless the Lord, *O my soul.*" . . . . "I will *sing unto the Lord as long as I live:* I will sing praises to *my God while I have my being.*" Here the psalmist was in good earnest, for he had seen and felt the hand of deliverance. Our modern version is almost equally impassioned:

"Bless, *O, my soul,* the *living God;*
* * * * * *
Let *all the powers within me join*
In *work* and *worship so divine.*"

How impressive is almost every word! Yet how little is it found to signify in modern song!

Instances of the kind might be multiplied; but this is not at present the business before us. We have already alluded to the instances which are recorded in the New Testament, as furnishing increasing evidence of the importance of the art. Whatever may be objected against them, as a whole, it is certain that those which are contained in the book of Revelations must form an exception. The themes of heaven are exalted beyond the utmost stretch of the imagination to conceive; and these are still handed down as specimens for our humble imitation. Are the hallelujahs of heaven mere exercises in poetry and song, preparatory to higher descriptions of praise and glory? No such thing. They form the very climax of holy ecstacy. Figurative or literal—it matters not how we consider them in this point of view. The countless millions who surround the throne of the Eternal, have harps and viols full of odours, while they prostrate themselves; and when they shout as the sound of many waters, or as mighty thunderings, saying—Alleluiah! for the Lord God omnipotent reigneth—it is because the glory of the Highest himself is made to pass before them, in the unspeakable displays of holiness and majesty.

Away, then, with the idea, that music is a mere preparative to devotion, or an interlude to relieve the tedium of the services! It should be accompanied by the very life and spirit of devotion, and that of the most exalted kind: And if it is not thus accompanied at the present day, it must be because the art has been for a long time extensively abused and neglected; and for this, the christian public are bound to hold themselves responsible.

Communication.

We fully concur in the sentiments which are expressed in the following communication:—

For the Western Recorder.

A WORTHY EXAMPLE.

MR. EDITOR—A late number of the Boston Recorder & Telegraph, after giving an account of the exercises of the commencement at Williams College, makes the following statement:—"It was gratifying to see neither wine nor strong drink at the public dinner; and it is especially interesting to see this institution, with others, taking a high stand against *the monster vice.*" This is as it should be. I regard this fact with great pleasure, as an example. It is by example, the most simple and effectual of all means, that "the monster vice" of intemperance is to be crippled; and a few, by their personal habits, can exert a more powerful and extensive influence than the teachers of youth, and especially the officers of our higher seminaries of learning. The officers of Williams College are teaching their pupils to avoid intemperance by their own example of abstinence. This is an example to other literary institutions, as well as to individuals. I suspect that this is the first commencement dinner for many years, from which spirituous liquors have been excluded. On many occasions of this kind, (as on a recent one in your vicinity), not only wines, but rum and brandy, load the tables; and whilst the guests are tempted to use a stimulus, not only unnecessary, but injurious, the pupils are taught that the liquors are desirable on all occasions, and indispensably necessary to hospitality.

It is an example to be regarded in the regulation of all public dinners. I believe that the use of ardent spirits on public festivities, when they are obtained gratuitously, or without any additional expense, is one of the most fruitful sources of vice. Besides, what is the benefit obtained from this practice? And I would further ask, where is the propriety of it? Fashion has made us an intemperate people, and will ere long make us a nation of drunkards, unless the friends of virtue free themselves from her tyranny, and dare to be singular. Let all public dinners, which are under the control of the friends of temperance, be conducted without the use of spirituous liquors, and the power of custom will be weakened.

If public dinners ought to be thus regulated, why not also those which are private? The officers of Williams College have by action declared, that the common use of ardent spirits and wines is useless and evil. If they refuse them at a public table, they, if consistent, will not use them at a private table. Several ecclesiastical bodies, among which I have noticed the Presbytery of Newburyport and the Suffolk Association, have requested that at their meetings and ordination dinners, their friends would not provide spirituous liquors. They too, certainly, will not use at a private table what they refuse to partake of publicly. There is much authority, as well as many arguments, which might be adduced to condemn the wretched custom which prevails, of providing stimulating drinks as a part of hospitality.

I hope, Sir, that the inhabitants of Utica will seriously take this subject into consideration, before the meeting of the Synod of Albany in that place; and that the result may be, the entire exclusion of wines and distilled liquors from the tables to which the members of the Synod may be invited. They will gratify many of them by doing so, and will not offend any whose friendship is valuable; for if any member is so addicted to the use of spirituous drinks, when they are not taken medicinally, as to be offended when they are withheld, he already has formed a vicious habit, and his friendship is not to be greatly desired.

ONE OF THE SYNOD.

Miscellaneous.

BRIEF CHARACTER OF BONAPARTE.

In the conclusion of Walter Scott's Life of Napoleon, he gives the following sketch of this remarkable man. It follows some observations on his personal appearance, on his vanity, and his disregard of truth. Is it correct?

"But the most extraordinary instances of Napoleon's deceptive system, and of his determination, at all events, to place himself under the most favourable light to the beholders, is his attempt to represent himself as the friend and protector of liberal and free principles. He had destroyed every vestige of liberty in France; he had persecuted as ideologists all who cherished its memory; he had boasted himself the restorer of monarchical government; the war between the constitutionalists and him, covered, after the return from Elba, by a hollow truce, had been renewed, and the liberalists expelled from the capital; he left in his testament, the appellation of *traitor* with La Fayette, one of their earliest, most devoted, and most sincere chiefs. Yet, notwithstanding all this constant opposition to the party which profess most to be guided by them, he has ventured to represent himself as a friend of liberal ideas! He has done so, and he has been believed.

"The faults of Bonaparte, we conclude as we commenced, were rather those of the sovereign and politician, than of the individual. Wisely is it written, that if we say we have no sin, we deceive ourselves, and the truth is not in us. It was the inordinate force of ambition which made him the scourge of Europe; it was his efforts to disguise that selfish principle, that made him combine fraud with force, and establish a regular system for deceiving those whom he could not subdue. Had his natural disposition been coldly cruel, like that of Octavius, or had he given way to the warmth of his temper, like other despots, his private history, as well as that of his campaigns, must have been written in letters of blood. If, instead of asserting that he never committed a crime, he had limited his self-eulogy to asserting, that in attaining and wielding supreme power, he had resisted the temptation to commit many, he could not have been contradicted, and this is no small praise.

"His system of government was false in the extreme. It comprehended the slavery of France, and the subjugation of the world. But to the former, he did much to requite them for the jewel of which he robbed them. He gave them a regular government, schools, institutions, courts of justice, and a code of laws. In Italy, his rule was equally splendid and beneficial. The good effects which arose to other countries from his reign and character, begin also to be felt, though unquestionably they were not of the kind which he intended to produce. His invasions tending to reconcile the discords which existed in many states between the governor and the governed, by teaching them to unite together against a common enemy, have tended to loosen the feudal yoke, enlightened the mind both of prince and people, and lead to many admirable results, which will not be the less durably advantageous, that they have arisen, and are arising slowly, and without contest.

"In bidding adieu to the subject of Napoleon, we are called upon to observe that he was a man tried in the two extremities of the most exalted power and the most ineffable calamity; and if he occasionally appeared presumptuous when surrounded by the armed force of half a world, or unreasonably querulous when imprisoned within the narrow limits of St. Helena, it is scarce within the capacity of those whose steps have never led them beyond the middle path of life, to estimate either the strength of the temptations to which he yielded, or the force of mind which he opposed to those which he was able to resist."

REV. MR. IRVING.

Extract from the charge of the Rev. Mr. Irving to the Rev. Hugh Maclean, at his recent ordination at the Scotch church, near London-Wall.

"Oh, if thou grow rich; oh, if thou shouldst die rich, I will be ashamed of thee. Look at the hard hearts of rich men; look at their vain self-importance; look at their contempt of Christ, and pray, oh, earnestly pray, to be kept from the great snare. Thy cloak and thy parchments, brother—that is, thy decent apparel and thy books—be these thy riches, and then thou canst speak out against mammon, and tell these men of thousands and tens of thousands, whom thou art surrounded with, what they should do with their treasures. If thou spare them, God will not spare thee. I give thee it in charge this day, that thou reprove them and their accumulations sharply. Keep thou hospitality. Show thou to the lordly prelates what the word bishop meaneth. Show thou to rich men what the word charity meaneth, and to all what faith meaneth. Go thou out as poor a man as thou came in, and let them bury thee when thou diest. And if God should bless thee with a wife and children, put no money in the bank for them, but write prayers in the words of the book of life. Be this thy bank of faith; be this thy exchange, even the providence of God; and let the lords of thy treasury be the prophets and the apostles who wept before thee."

BEWARE OF ASSASSINS.

A couple of desperadoes are traversing the United States, and are making dreadful havoc of the lives and property of old and young. They have already slain more inhabitants than were slain in the battles, and perished in prison ships, during the American war; and, at the same time, they have wasted more substance than would pay the whole national debt.

Their strength is invincible. Their method is to strike people on their head, then instantly trip up their heels, pick their pockets, and continue their blows on the head, till they have quite beat out their brains. Though they infest public houses chiefly, they are also found lurking about in the closets of private houses, in the workshops of mechanics, and in the fields of the farmers. In some instances, whole families have fallen victims to these murderers; nay whole towns have been ruined by them. One poor man, hereabout, that had formerly been an industrious thriving mechanic, has very lately been murdered by them in a manner too horrible to relate; and there are several others in the vicinity who have been daily attacked by them, robbed of their money, smitten to the brain-pan, knocked down, and in all respects so violently handled, that an alarming stupor has succeeded, and they are already brought to death's door. In a word, the country is in danger of a couple of outlandish miscreants, who mock at reason, trample upon the precious rights of man, and equally bid defiance both to law and gospel.

The names of these two ruffians are *Whiskey* and *Brandy!!!*

EASTERN DESPOTISM.

The lady of Dr. Macneil, the physician to the mission, was one day in the Zenanah, (in Persia), when she observed one of the princes, a boy of ten years of age, with a handkerchief tied over his eyes, groping about the apartment. Upon inquiring why he was doing so, he said, that as he knew that when the Shah, his father, died, he should have his eyes put out, he was now trying how he could do without them.—*Alexander's Travels.*

Every man has a right to choose names for his children, but we doubt whether a father is justified in giving his son so ineffably absurd an appellation as *James Richard Napoleon Bonaparte Peter Winslow*—the son of a shoemaker in Maine.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1827. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica; Rev. H. Davis, D. D. President H. College; Rev. Mr. Brown, Cazenovia; Rev. E. Nott, D. D. President U. College; Rev. J. Chester, D. D. Albany; Rev. T. McAuley, D. D. New-York; Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

FOR SALE—CHEAP,

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

Herkimer, Sept. 10, 1827. 37tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1826. 11tf

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c.

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane-st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis.

JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica. August* 28, 1827.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.